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628 both lay claim, has existed between them for several years past. It is seldom that two or three months pass without a raid from one side or the other.

[361] Koli proper consists of three villages—Honinkot or Barkali,
162 400 houses, Batangai, 200 houses, and Kirkot or Koozkali, 100 houses.[1] In local feuds the inhabitants of the Kohistan villages on the left bank of the Indus, below Koli, side with
438 the people of Koli against Palus. Land is scarce in Koli, and a considerable number of the people are forced to support themselves by trade. A large settlement of Koli people exists in Gilgit, being favoured by certain privileges conferred on them by the Cashmere Government, in recognition of services performed in the wars which led to the establishment of the Dogras in that district. They carry on a large trade as pedlers between the Punjab and Gilgit, whence they occasionally find their way into Yassin, Chitral, and the Punjkorah Valley, where the ground is chiefly occupied by Kaka Khel traders from Peshawur. The Neemchas of the Alai, Nundiar, Pukli, and Agror Valleys make common cause with the people of Koli. On occasions of great emergency, Koli can furnish about 3,000 fighting men.

197 Within the Koli limits four dialects founded on Sanscrit
361 are spoken, in addition to Pushtoo. In the small village of
162 Batera, consisting of 120 houses, a language peculiar to this village only is spoken.[2] In Pâto, Bhimkot, Mahrin, and Jamrah, about 300 houses in all, the people speak a dialect known as Gowro,[3] and call themselves Gawaré, or Gabaré: they are sometimes also called Mahrons, from their principal village. According to their traditions, they came originally from RÂshung in Swat.

563 Scattered through the different villages are about 200 families, who are called Chiliss by their neighbours, but Galos by themselves. They have a tradition that their home was originally in Boneyr, whence they emigrated to Swat to escape being forced to become Mussulmans. Being further persecuted, they resolved to stake their all on a battle, after which, if defeated, they would consent to embrace the religion of Islam. They were defeated, but a certain number of them, clinging to their old faith, migrated to the Indus Valley. This did not, however, save them from being forced later to become Mahommedans, but they no longer form a

[1] Many of the villages in this part have a Pushtoo as well as a Dard name.
[2] This I have not yet succeeded in obtaining.
[3] See Appendix F.

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separate community. Like the Gawaré, their language is founded on Sanscrit.[1] They are treated with much respect by their neighbours, and occupy, as a rule, the best land in the country. A few of them are found also in Jalkot and in Palus on the same bank of the river. In addition to the above, a dialect of Shina is spoken by the greater number of the people of Koli, who belong to the Shin race. 563 [197]

The people of Palus, who are also Shins, inhabit a valley of considerable extent, stretching in a south-easterly direction, and having easy communication from its head with the Alai valley. Land in Palus is plentiful, and much remains uncultivated. As has been already observed, this abundance has for some time caused the envy of the more crowded populations of Alai and Koli. The population of Palus is much scattered, and embraces the inhabitants of all the valleys on the left bank of the Indus up to the Shorai nullah, where the boundary is marked by a solitary olive tree, which is the subject of a local legend. The principal village is Jalkot, 400 houses, which was formerly jointly tributary to Koli and Palus, and has now become a bone of contention between the two communities. Palus with its allies can muster about 5,000 fighting men. 162 361

Nearly opposite to Palus, on the right bank of the Indus, is the settlement of Puttun, which, with the group of villages in adjoining valleys dependent on it, can muster from 4,000 to 5,000 fighting men. Puttun is the largest and most flourishing place in the Kohistan. The land is noted for fertility, and the crops raised from it are of great richness. Here, again, a too redundant population has caused difficulties about land, and has forced a portion to seek a living by trade. The valleys of Chilas, Darel, and Tangir are frequented by pedlers from Puttun, to whom this portion of the local trade has been abandoned by the Koli people. 361 438

A few miles above Puttun, on the right bank, is the little settlement of Seo. This, with its outlying villages, the principal of which is Mandraza, can muster 400 fighting men. 361

Above Seo, on the same side, is the extensive valley of Kandia, running due west and then bending suddenly to the north. From the upper part of the valley, roads lead into Doobeyr, Bushkar, and Tangir. The population being widely scattered, this valley can only furnish some 1,500 fighting men, and the villages in it are small. The people are extremely poor, and the valley very inaccessible, the road from the 361 511

[1] See Appendix C.